The Reconstructionist

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  (Concluded)

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icated to the advancement of Judaism as a religious civilization, to the upbuilding of el's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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EDITORIALS

IONISM'S APPEAL TO THE NTERNATIONAL CONSCIENCE

IN turning over the problem of Palestine to the United lations, the British government is obviusly seeking international sanction for the brogation of her Mandatory obligations. o fulfill these obligations she does not eed additional sanction. Nor is it her ıtention to surrender the Mandate as unorkable and permit the entire problem ɔ be considered *de novo*. As with the ıglo-American Committee of Inquiry, so ith the report and recommendations of JN; she will accept them if she likes them nd reserves the right to reject them if she oes not. "Heads I win; tails you lose" ; considered good sportsmanship by the ritish in the game of international relaions. In her cynical contempt for ethical nd humane considerations in world afairs, Great Britain is counting on being iven a free hand to deal with Palestine s with a conquered province or with ocupied enemy territory, by other powers vho share her interest in keeping Russia ut of the Near East. She assumes that hey, too, will be as unconcerned as she vith justice to the Jewish people, with nternational good faith, and with the conomic development of the Near East n the interest of its native population.

But perhaps she is underestimating the force of world-public opinion once it is clearly informed and rendered articulate. In that "perhaps" lies our hope. At all events, we must make the most of our opportunity and direct all our energies into stating our case clearly and cogently before the bar of world-public opinion. We must guard against the efforts of Great Britain to divert attention from the real issue by focusing it on the chaos resulting from her own policy of nullifying the Mandate. Neither "illegal" immigration, nor terrorism, nor the blackmailing interference of the Arab states is the main issue, not even the problem of finding homes for individual Jewish DP's. The main issue is the problem which the Mandate, the sole source of Britain's right to be in Palestine, sought to solve, the problem of the Jewish people's need for a national home in Palestine, to which it has a historic claim.

IT may seem superfluous to revert at this late date to this basic issue, but a new generation has arisen since the proposal for its solution was promulgated, a generation so distracted by problems of every description that it has lost all sense of perspective. Even Zionists are frequently so agitated by day-to-day events as to lose track of the basic reason for Zionism which was recognized after World War I by the League of Nations and the United States and which informed the terms of the Mandate. The

following, briefly stated are the considerations which led to the issuance of the Mandate:

The Jews are a people without any territory of their own, to which they can come and in which they can live as of right and not on the sufferance of others. They need what every people needs and every other people has, a national home, a land in which they are the major factor in determining the conditions of their own life. Palestine is the only territory that ever was a Jewish national home. Here Jewish civilization was born and flourished for over a thousand years. After the destruction of the Jewish state, the Jews did not renounce their claim to the land; they always cherished the hope of a return and made many attempts at resettlement. Palestine has never been the national home of any other people. Others such as the Romans, Arabs, Crusaders, Turks, have added it at times to their empires, but it has never been the main seat of any other civilization than that of the Jews.

These claims were internationally recognized as valid at the close of World War I. The Preamble of the British Mandate includes the Balfour Declaration and gives recognition "to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country." And the Mandate itself charges the Mandatory power (Article 2) with responsibility "for placing the country under such political, adminstrative and economic conditions as will secure the establishment of the Jewish national home." Specific provisions require the Mandatory to "*facilitate Jewish immigration* under suitable conditions" and to "encourage, in cooperation with the Jewish Agency . . . close settlement by Jews on the land, including state lands and waste lands not required for public purposes." (Article 6)

SINCE the issuance of the Mandate, the force of the Jewish claim to Palestine has been immeasurably strengthened. Relying on the promises contained in the terms of the Mandate, the Jewish people has invested millions of dollars and an invaluable amount of labor and sacrifice in the development and defense of Palestine. Its efforts have reclaimed the land from the desert, despite innumerable obstacles imposed by the Mandatory government. We Jews have kept *our* faith with the nations in respect to Palestine, no matter how Great Britain has broken hers.

Moreover, our claim to Palestine since the issuance of the Mandate has been strengthened by the demonstration of the tragic consequences of our national homelessness. Six millions of our people, a third of our entire population, have been slaughtered. European Jewry has been all but wiped out. Yet not a single country in the world has offered a hospitable welcome to the surviving remnants. Two years after their "liberation" by the armies of the "democracies" Jewish Displaced Persons are still displaced. And when they seek to enter the land reserved for their national home by international agreement, they are treated as criminals and law-breakers by the government which is pledged to facilitate their settlement upon it.

The UN has denounced genocide as a crime; but if it is criminal to kill off a people, that people must be given a chance to live. A further dispersion of Jewry would offer no adequate protection. The dispersion of Jewry makes of the Jewish problem a world problem. It gives an opportunity for some future Hitler to use anti-Semites everywhere (and they are to be found everywhere) as his fifth column in a scheme of world conquest. The Jewish problem will not be solved until the Jewish people has a

national home, until Jews throughout the diaspora, if subject to abuse and discrimination, have the option of migrating to a Jewish country. For what the Mandate clearly envisages—as can be proved and has been proved again and again by reference to the words of those who drew it up as well as by inference from its own terms—is the ultimate establishment of a Jewish state or commonwealth in Palestine.

BUT what of the Arabs? Have they no rights in respect to Palestine? In the first place, be it noted that the Arabs who do not reside in Palestine have no right whatsoever, legal or moral, to a determination of its future. The presumption of special status for the nations of the Arab League in reference to Palestine, is without any foundation. The only Arabs who have any legitimate grounds for opposing Zionism are the direct descendants of the 600,000 Arabs who lived in Palestine when the Mandate was issued. (The rest of the present Arab population has immigrated into Palestine knowing that it was reserved for the Jewish national home.) The native Palestinian Arab would naturally prefer that Palestine remain an Arab country and does not like to see Jewish civilization prevail in it.

There is thus a real conflict of interest between the Jews and the Arabs of Palestine. Since the claims of each party are legitimate, and since they are irreconcilable, the decision between them must be made on the basis of which claim, if accepted, would involve the lesser injustice. Let us see what the consequences would be (1) if we admitted the Jewish claim and (2) if we admitted the Arab claim.

If we admitted the Jewish claim, every Palestinian Arab would have the option of remaining in the country and enjoying all the rights which a Jew enjoys in America, plus a great measure of cultural autonomy, or of migrating to a neighboring Arab state and living in an exclusively Arab milieu. But if the Arab claim were admitted, no Jew anywhere in the world, no matter how he may be discriminated against or persecuted, would have the option of finding a home in a Jewish country. The Arabs have been given not one homeland but several in a region 100 times the size of Palestine, the greater part of which region is underpopulated. Can there be any question as to the relative merits of the Arab and of the Jewish claim?

BUT, it may be asked: Why stress our rights under the Mandate when it is evident that Great Britain will not accept the responsibility to carry out the Mandate unless it is interpreted in a way that nullifies its whole intent? Would we not do better to demand immediate statehood now?

We agree that we cannot return to the *status quo ante* without additional assurance that the Mandate will be justly interpreted and actually implemented. At the same time, we believe that the time has not yet come where we should release the nations completely from all obligation to facilitate the reestablishment of the Jewish national home and guarantee its security. If Great Britain feels, as she has frequently asserted, that she lacks the power to administer the Mandate without the assistance of America, we would recommend that America share that responsibility, with the sanction, of course, of UN. Perhaps some other power or powers might also be given a share in the immediate administrative control. In any event, we must urge that, before recommitting the Mandate to any power whatsoever, the United Nations insist on a specific

understanding with regard to the steps by which the Yishuv is to evolve into a Jewish commonwealth, with regard to the measures which the Mandatory must take in speeding that evolution, with regard to the review of the Mandatory's action, and with regard to the date for the ultimate termination of the Mandate, for the establishment of the Jewish Commonwealth and its admission into the United Nations.

We believe that the foregoing program, if persistently and intelligently presented by the Zionists before the bar of world public opinion, will have a strong appeal. The conscience of mankind may slumber but it can be aroused. To awaken it is the supreme task of Zionists at this hour.

THE JWB AND THE CHAPLAINCY

THE forthcoming annual meeting of the Jewish Welfare Board, which takes place in May, will focus public attention on the services rendered by that body. One phase of its work, which will undoubtedly arouse discussion, will be its administration of CANRA, the Committee on Army and Navy Religious Activities. The rabbinate of America appears to be prepared to question whether the JWB should continue, as before, to assume responsibility for Army and Navy activities.

The right of JWB to represent the Jewish people to the armed forces of the United States will, apparently, not be challenged on the ground that the JWB failed to do the job well. At a recent meeting of Jewish chaplains, at the Jewish Theological Seminary, for the purpose of organizing themselves on a permanent basis, resolutions were passed praising highly the achievements of the JWB during the war, and the manner in which the CANRA functioned. If there were dissenting views among the chaplains these views did not appear among the resolutions.

The challenge to the JWB must rest, then, on ideological grounds. The rabbis feel, evidently, that religious activities should be in the hands of the religious functionaries; and that, in this case, the rabbis themselves should take over the work of CANRA. Or, if not the rabbinic organizations alone, the Synagogue Council should be made the responsible body. They point out that, among the Christians, this is the arrangement. The clergy, and not the laity, carry on their negotiations with the government.

We venture to suggest that this matter be given long and careful consideration. Ever since World War I, the JWB has carried on the work successfully. The government seems to have been satisfied; at least, no known complaints have been registered. Further, the chaplains, while serving as religious leaders, do not confine themselves to conducting religious services. They serve a wide range of needs, among them many secular needs. They are counsellors, teachers, social workers, and organizers. Jewish chaplains in the Army and Navy afford the only personal contact the men have with Jewish life; they therefore represent not the synagogue alone, but the educational, social, and cultural elements in the community. The chaplains, in other words, represent Jewish life as a whole.

As such they stand for the sum of all Jewish interests, and they should be responsible to as broad a constituency as possible. The Synagogue Council represents only the religious interests. Ideally, of course, the organized Jewish community of America (if there were one) ought to be the sponsor of CANRA; but it must be admitted that at present, the JWB is far more representa-

ve of the totality of Jewish interests an the Synagogue Council.

Perhaps some arrangement might be ade whereby the JWB may share the sponsibility with those agencies which e not officially represented on it. ut we wish to emphasize the fact that ny attempt to change the status of ANRA must be shown to stem from e desire to broaden the base of respon- ibility, not to narrow it.

HE STATE OF THE JEWISH PRESS

TO insure Jewish survival on a high plane, no in- rument is more indispensable than the ewish press. It is for this reason that e recent report on mass communi- tion by the Commission on Freedom of e Press, established by grants from ime, Inc., and the Encyclopedia Britan- ca, Inc., deserves careful examination Jewish leaders. For the Jewish press undoubtedly affected by the status of e American press as a whole.

The term, "Press," designates today ore than the daily newspaper; it in- ides all the media of mass communica- n, such as magazines, books, movies d radio. The American Jewish com- unity, within the limits set by its rela- ely scant population, can and does util- all of these media to spread a knowl- ge and understanding of Jewish affairs. nce the Jewish press is so indispensable a eans of imparting Jewish information, is essential that greater attention be id to its quality.

It would be highly desirable if some im- rtial study of the Jewish media of com- unication could be made. The direction hich such an investigation should take suggested by several weaknesses of the neral press disclosed by the Commis- n. These weaknesses are reflected in the wish press as well.

The Commission's report, *A Free and Responsible Press,* asserts that the general press has, on the whole, failed to "present an accurate account of the day's events in a context which gives them meaning. . . ." "It is no longer enough to report *the fact* truthfully. It is now necessary to report *the truth about the fact.*" A study of the Jewish press, we feel, would reveal a similar failure. Jews are often bewildered by the cryptic news they receive about Zionism and Zionist politics, religious controversies, and charity drives. The Yiddish press is the only source available to Jews for full information on Jewish life, but it is reaching an ever decreasing public. English speaking Jews need similar breadth of facts and interpretation on a day-to-day basis.

The Commission records its belief that one of the reasons for the inadequate interpretation of the news is the poor educational background which the schools of journalism give their students. The problem of the Jewish press is doubly difficult. Just as other leaders of Jewish communal life, so responsible journalists and authors, radio or scenario script writers, news analysts and book publishers require a well-rounded secular *and* Jewish education. It would certainly be to the advantage of the Jewish community if the dispensers of news and opinion about Jews and Judaism were better qualified for their job. Here is another function for a University of Judaism alert to the needs of the community—a Jewish school of journalism and radio.

The Commission finds that too many of the smaller papers use "canned" editorials. This is true to a large extent of the Anglo-Jewish press. In addition to the intellectual laziness involved in this procedure, there is the obvious hazard entailed in granting the power of molding opinion to any kind of news syndicate. A strong Jewish community depends on a

mutual exchange of opinion and criticism among all those who have anything worthwhile to say. The individualized editorial stimulates the kind of discussion that encourages more and more Jews to think about their problems. Canned editorials have the opposite effect.

Throughout the Commission's report great stress is laid on the responsibility of the press to the community. The press must express all the legitimate points of view held by the members of the community, even those opinions inimical to the owner of the medium of communication. Very few organs of the Jewish press are non-partisan in their approach—nor need they be so, as long as the opposing views find other outlets. There are, however, cases where it would be advisable for Jewish community councils to sponsor their own publications so that all elements in the community would be able to express themselves. For example, where there is only one paper in a locality which is expressive of a single segment of community opinion, the local community council would perform a service by setting up its own organ or by using its influence to make the privately-managed paper more comprehensive in its reporting of news and opinions.

The Commission urges the press associations to assume responsibility for improving the standards of their profession. With the formation of the American Association of English-Jewish Newspapers several years ago, a beginning was made in the Jewish field. We hope that the quality of Jewish journalism will improve as a result of the Association's efforts. The stake of Jewish life in the press is too great to permit the continuation of the prevailing low standards. Similarly associations of magazines and sponsors of radio programs with Jewish content should work to improve the quality of their organs of news and opinion.

These are just a few of the areas whic call for improvement in the light the Commission's report. The deman of the Jewish public for intellectual i tegrity, accurate news and stimulati comment, are certainly no lower tha those of the rest of the American co munity. This applies to information abo Jewish, as well as general life. The Jewi community should help the press to satis these demands.

REALITIES AND VALUES

HISTORY REPEATS ITSELF, A Jewish history is no exception.

In periods of persecution, many of c people would seek escape through o ward apostasy, often practicing their ligion in secret for generations. Th when freedom again dawned, great nu bers of them would return to the fold

In our day, 17,000 baptized Jews Hungary have returned to the Jewish fa May they never again be subjected to persecution that led them to abandon

BOSTON JEWRY CAN BOAST an association, which, as far as our formation goes, is unique. We refer the Associated Synagogues of Gre Boston, a body in which most of the J ish congregations of Boston are re sented, including Orthodox, Conserva and Reform. It was organized in 194 give lay support to the Rabbinical A ciation of Greater Boston.

An article in the *Boston Jewish A cate* of March 27, tells of some of the ganization's activities. It regulates *kas* provides for the adjudication of co versies between Jewish individuals institutions, has acted to prevent growth of commercialized "mush congregations" during the High Ho season, has put a stop to the practic

llecting for institutions by the wasteful ethod of sending out *shelihim,* and has other ways furthered the common re- ious interests of the community.

The wholesome evolution of Jewish mmunal life in America requires that l local organizations with similar func- n cooperate to the full in respect to eir common interests. In view of the ligious character of Judaism it is par- ularly important that the religious stitutions cooperate. That is why we ink it worthwhile to call attention to hat the Boston congregations have done establishing the Associated Synagogues Greater Boston.

▼

What price *kashrut*?

That is a question about which the etroit Jewish community is quite ex- cised. And we are certain that the prob- m is not limited to Detroit.

The Jewish Community Council of at city, as reported in the *National wish Post,* (March 28, 1947), has ap- oached the Kosher Butchers Association out the wide discrepancy between the ice of kosher meat and of correspond- g *trefa* cuts. The Association, however, as so far refused to meet with the Coun- l.

The *Detroit Jewish Chronicle* asks the utchers editorially: "How long do you ink a young couple is going to go on aying 70 cents for a pound of steak when is on sale for 39 cents at Kroger's or e A and P? All right, kosher meat costs ore . . . but do you have to be greedy nd charge a 31 cent differential? . . . on't you realize, butchers, that fewer ws are buying kosher meat every month a result of this?"

Perhaps what our Jewish communities ill have to do if they want kosher meat reasonable prices is to organize kosher nsumers cooperatives to compete with e butchers.

▼

WHY ARE CHURCHMEN SO often insistent that a religious tag or label be attached to every social movement before they will give it their blessing?

An instance of this attitude is the storm of criticism reported by *Religious News Service* in connection with the first meeting of UNESCO (United Nations Educational, Scientific and Cultural Organization) because no specifically religious topic appeared on the agenda. "Nearly everybody was here but God," was the way one of the critics phrased it.

However, Dr. Stanley I. Stuber, national director of public relations of the Northern Baptist Convention, who was an official delegate to the Conference, called attention (RNS 3/31/47) to the participation in the UNESCO conference of leading Jewish, Protestant and Catholic religious organizations. "It would seem to me," he said, "to be most shortsighted to criticize UNESCO just because religion as such had no place on the printed program. Church leaders can best help the cause of world peace not by asking for formal recognition . . . but by getting behind peace-making organizations such as UNESCO and the UN and giving them actual support on the local level."

We agree with Dr. Stuber, and we are similarly impatient with rabbis who keep constantly complaining about how Jewish communal organizations by-pass the rabbinate and official religious bodies.

▼

THE NATIONAL CONFERENCE of Christians and Jews will sponsor a six-weeks' Workshop in Human Relations and Intercultural Education at the University of North Carolina this summer. Its purpose is to give teachers and other workers in education, community leaders, and personnel workers in industry new insights and skill in teaching human relations and

(*Continued on Page* 22)

The Synagogue Center and the Jewish Community Center*

By MAX ARZ

RABBIS take special homiletical delight in accentuating the all-embracing functions of the synagogue as epitomized in the three traditional names of this, the oldest institution in Western civilization. They expound the thought that as a *bet ha-tefillah,* the synagogue conducts public Jewish worship, as a *bet ha-midrash* it is concerned with religious education, and as a *bet ha-kneset* it aims to provide wholesome Jewish fellowship. Until quite recently the synagogue did little to translate this *midrash* into *maaseh.*

The Jewish pioneers who came to these shores in successive waves of immigration during the past 250 years and particularly since 1881, modeled the *bet ha-tefillah* on procedures developed in other times and countries. They were, however, mistaken in assuming that the fervor of the father could thus be transmitted to his American-born or American-reared child. Almost an entire generation of American Jews became religiously illiterate because synagogues were established for the pious grandfather rather than for his inquiring grandson. But particularly as a *bet ha-midrash* and as a *bet ha-kneset* the synagogue of yesteryear was inadequate. Its educational and social activities were not more than an afterthought. Dark, underground vestry rooms were provided for the religious school classes, and facilities for adolescents and young people were virtually lacking.

The Origin of Youth Centered Institutions Outside the Synagogue

It is understandable then, that lay community leaders, realizing the synagogue's neglect of its responsibilities toward the young people founded new institutions detached from the synagogue. The community Talmud Torah arose to deal with the problem of education, and the Community Center emerged as the answer to the problem of recreation.

The synagogue owes a debt of gratitude to the Communal Talmud Torah and the Community Center for having given major impetus to the development of youth centered educational and recreational programs. Indeed, until about 25 years ago the Talmud Torahs and the Community Centers were the only institutions carrying comprehensive programs for young people. The synagogues were virtually oblivious to their needs.

Soon after the First World War many synagogues turned their gaze from the past to the future. They erected commodious school and recreational facilities and, drawing upon the experiences of the Community Talmud Torah and the Community Center, established Synagogue Centers with the emphasis on youth. The *bet ha-midrash* and the *bet ha-kneset* which had been, to use a rabbinic phrase, "children that had been exiled from their father's table," are being reunited with the synagogue.

Areas of Conflict Between Synagogue Centers and Community Centers

The area of apparent conflict between the synagogue center and the community center is not in the field of element

* This article was originally presented as an address before the New York Board of Jewish Ministers. Its views are not necessarily those of the editors, but the issue it discusses is an important one and we invite comment on it.

eligious education, but rather in the ealm of social, recreational and cultural ndeavor among young people and adults. Which is the more desirable and more nduring pattern for American Jewish fe and affiliation—that of the Commun-y Center or that of the Synagogue Con-er?

Some assert that the synagogue center a "private" institution while the com-nunity center is a community endeavor. Others say that the community center is eutral and therefore a natural meeting lace for Jews of all shades of belief and nbelief. One must judge these and other onsiderations in the light of an analysis f the extent to which the Community Center and the Synagogue Center fit nto the pattern of the American demo-ratic way of life, which it is our privi-ege and duty to foster.

he Initial Error of the Community Center Movement

Contrary to popular belief, the Jewish Community Center has long ago passed its infancy. By 1880 no fewer than 50 ommunity centers had been established. As already stated, they met a genuine need, since the synagogues provided no ecreational and social activities for young people. But the philanthropic-minded laymen who established the forerunners f the modern YMHA or Community Center were not actuated solely by this ne aim. Their main purpose was to speed he Americanization of the immigrant Jew nd to counteract the influence of syna-ogue and home which were thought to e "ghettoizing" him and his children. The early centers were actually settle-nent houses, established by well-meaning ewish philanthropists who thought that, y denuding young people of everything Hebraic, traditional and Jewish, the be-nign process of Americanization would be ccelerated. So strong was the American-ization obsession in the 1870's and 1880's, that the first national organization of Jew-ish Community Centers was called the "American Association." It was the motive of "Americanization" which in 1889 prompted the Directors of the He-brew Institute on the East Side to re-name the institution and call it "The Educational Alliance."

We have gone a long way from the naive and mistaken conception of Amer-icanism behind the earlier centers. Our present-day community centers are in in-creasing measure accentuating Jewish group consciousness and Jewish cul-tural content. But we cannot escape history. We shall understand more clear-ly the issues before us if we bear in mind the fact that the Jewish Community Cen-ter is an institution which unites Jews essentially for "general" pursuits and secular interests, though with a growing acceptance and encouragement of Jewish cultural elements.

It is the irony of history and a curious paradox that those who were interested in "de-ghettoizing" the Jew and in as-similating him to the American scene established a type of institution which, critically evaluated, is the American pat-tern of a ghetto. For in a democracy it is a form of ghettoization for people to segregate themselves for secular purposes or even for the purpose of fostering or furthering the cultural uniqueness of their group. American democracy calls for the greatest possible social and recreational fellowship among Americans of every be-lief, color or cultural origin. To be sure, it is perfectly legitimate for foreign-born groups to establish societies and institu-tions which afford them a sense of con-tinuity with their cultural past. An ac-celerated rate of assimilation would weak-en their moral and spiritual moorings and would result in the adoption of the super-ficial and even vulgar aspects of American

civilization. But no cultural or national minority in America can transmit its culture to its descendants for an indefinite period. The American melting pot fuses its component elements so rapidly that in two or three generations the descendants of Polish Americans, Swedish Americans, Italian Americans and all other cultural minorities, having achieved full integration with the American people, show no particular "consciousness of kind" as members of a distinct minority group.

Cultural Pluralism and the American Pattern of Democracy

For a while it seemed that the doctrine of cultural pluralism would provide a logical and sociological basis for Jewish survival in America. This modern doctrine asserts that, since we live in a democracy, each ethnic and cultural group can enrich American life by fostering its cultural uniqueness, thus leading a new current into the stream of American civilization. But upon scrutiny the theory of cultural pluralism proves to be a broken reed. The process of cultural assimilation goes on all the time and a distinct American culture is emerging out of the cultural fusion of the diverse strands in our population. Under the formula of cultural pluralism, the Jews in America would not avert assimilation, though a virulent anti-Semitism might considerably retard the process of cultural assimilation. It would be both tragic and ludicrous to place our hopes for survival on such a negative and undesirable condition.

Fortunately American civilization is not monolithic. Its established and undisputed principle of religious freedom gives every religious group the right, nay the duty, of establishing institutions for the promotion and perpetuation of its religious discipline and ideals. The Baptists are welcome to organize themselves into churches and to plan a program whereby their descendants for the next thousand years or more might remain loyal Baptists. They are free to segregate themselves as Baptists for any activities which would help intensify loyalty to their religious beliefs and traditions. This same privilege is accorded to our fellow Americans of the Catholic faith, to the adherents of the scores of Protestant denominations, and to all Jews who wish to organize institutions for the perpetuation of any form of religious Judaism.

The Advantage of the Synagogue Center

The Synagouge Center, being at the core a religious institution, fits perfectly into the pattern of American life. Its religious services, its religious classes and even its recreational and social activities are the outgrowth of the desire to strengthen loyalty to an historic faith. The faith that is Judaism embraces the totality of life and hallows even its "secular" aspects. Hence it is perfectly legitimate for the Synagogue Center to include in its program not only worship and religious instruction, but also recreation, dramatics, art and music.

This is definitely not the case with the Jewish Community Center, which unites Jews not as a religious social organism but as members of an ethnic or cultural minority. Any such form of segregation clashes with the pattern of American life and therefore is neither desirable nor dependable as a means of perpetuating our collective identity.

During the war years, the Jewish Welfare Board, which fosters the idea of the Jewish Community Center, quickly recognized the realities and demands of American life. It transformed itself into an essentially religious agency and became the vehicle of the religious force in American Judaism, supplying chaplains to the men in the armed services. The

aggage" of these chaplains consisted of orah scrolls, Bibles, prayerbooks, etc., supplied by the erstwhile religiously eutral" Welfare Board. In the Army mps and at Naval stations no provision as made for the usual type of Jewish oup worker unless he came to conduct ligious services in the absence of a aplain. In some of the larger camps tire chapel buildings were provided for e exclusive use of Jewish personnel, and all camps Jews were encouraged to gregate themselvs for religious services d for all functions of group living that erged out of their common religious areness. No special provisions were ade for the non-religious Jew, for as adherent of neither synagogue nor urch, he was expected to find his so- l and cultural satisfaction amidst non- tarian surroundings. In this respect the Welfare Board workers served our med forces most admirably. But in ac- rdance with Army regulations they were ated in non-sectarian U.S.O. Centers ay from the Army Camps.

wish Religion Covers l of Jewish Life

In stating that we can perpetuate our oup identity only under the aegis of ligion I may be accused of espousing e principles of Jewish assimilationists. ey too proclaim that we are a religious otherhood and they have watered down e term *religion* so that as applied to daism it is denuded of most of its char- teristic forms and deepest expressions. believe, however, that it is a serious error discard the term *religion* just because rtain men and women take the name religion in vain. As stated above, the wish religion is concerned with all of e. It was Bernard Lazare who said, eing a Jew is the least difficult way of ing truly human." To unite Jews in ligious fellowship, means to strengthen the ties of home, to deepen one's moral sensitivity, and to know God in all our ways, be it in loyal citizenship, in our re-creational life, or in our business dealings. In all these associations we pursue our quest for an understanding of the spiritual principles that give value and direction to life's strivings. Of the Jewish religion, it may truly be said, to use a Biblical expression, "The measure thereof is longer than the earth and broader than the sea."

During the war years our chaplains were able to serve Jews of all shades of religious belief, because they responded to the religious needs of the young people to whom they ministered. The vast majority of the Jewish men and women in the armed forces preferred traditional services conducted in a dignified and meaningful manner. Reform Chaplains gladly donned cap and *talit* and our Orthodox chaplains accepted the necessity of reading some prayers in English and of making other necessary adjustments. Thus, during the war, peace reigned in the religious life of Jewish men and women.

Now that the war is over, the usual religious divisiveness and the concomitant religious indifference of our youth have again become our problem. It is the religious divisiveness of Jews that provides the Community Center its major claim for a place in the Jewish community. The Center claims that it unites the entire community. It is, however, questionable whether a union based on unconcern with religion is one that can long endure. We cannot escape the conclusion that the Community Center, *per se,* lacks a philosophy of Jewish living compatible with the realities of American life.

What Should Be the Relation of the J.W.B. to the Synagogue?

Assuming that our analysis is correct, we are led to the deduction that where

perfect conditions exist, the Synagogue Center, combining all Jewish activity under the aegis of Jewish religion, is the most American, and most desirable institution of Jewish group life. Hence, the establishment of a Jewish Center away from the synagogue, in a community which has only one synagogue clashes with the ideal pattern of Jewish community life in our land. The Welfare Board should in such communities use its great influence to induce the one synagogue to transform itself into a Synagogue Center with an adequate building and a trained, religously-minded staff for group work, athletic activities, etc., to work in cooperation with the rabbi. In communities where adequately housed Synagogue Centers exist, the Welfare Board should not encourage the erection of Community Centers. It should rather stimulate and help the existing Synagogue Centers further to enrich their program of activities and to open their facilities to the entire Jewish community.

In almost every community of 5,000 or more Jews there are a large number of young people whose parents worship in synagogues which offer no program that can appeal to them. In such communities, the Community Center serves a useful function. It brings together young people who otherwise would have no place for wholesome social, recreational and cultural pursuits. But here again this is no excuse for religious indifference. The Communlty Center should be transferred into a Community Synagogue Center, offering a completely integrated educational and social program flowing out of religious life and loyalty. The attempt to introduce religious services similar to those held at Army camps may incur the opposition of the synagogues with which the parents of those young people are affiliated. Such opposition will eventually be overcome through patient persuasion. As a preliminary step, the Community Center should engage in persistent educational campaigns for regular attendance at existing synagogue services. It should activate all congregations to conduct services that would appeal to young people. Its staff of executives, club workers and athletic directors, should be chosen from people trained in the techniques of their particular activity and also imbued with consistent adherence to the particular expression of religious Judaism which they avow. Absence of positive religious affirmations and convictions in act and attitude should disqualify a person from being an executive director or a staff member of a Jewish Community Center.

To summarize: The Synagogue Center is an institution indigenous to our American civilization. It enables Jews to experience the joys and satisfactions of Jewish living and blends the time-tested spiritual values of Judaism with the best in American democracy. Its religious content makes our place as a distinctive group in the general community, perfectly understandable to ourselves and to our fellow Americans of other faiths. The Jewish Welfare Board should make available to all synagogues its resources and its invaluable experience in recreational, social and cultural endeavor and influence these to become Synagogue Centers. In some communities, the Jewish Community Center answers a felt need in that it reaches young Jews who are religiously unaffiliated and those whose parents belong to "grandfather-centered" congregations. These Community Centers should become centers for the advancement of Jewish religious life, bearing in mind the all-inclusive meaning of religion as it relates to Judaism. In the process of being transformed into Community Synagogue Centers, it may not be possible for some time to evolve a form of public worship which would meet with general approval. Hence

s an intermediate step, the Jewish Community Religious Center should, s an essential part of its program hrough the example of its executives and taff members, and through persistent ed- ıcational endeavor, influence its members o participate in the religious life and worship of existing synagogues. It should timulate and initiate the organization of young people's services in those synagogues which do not provide an appealing form of worship. To the extent to which the Jewish Community Center will approximate the Synagogue Center in its scope and activities, it will make an enduring contribution to American democracy and help insure the survival of Judaism as a vital force in civilization.

A Martyr Speaks to God

By LOUIS I. NEWMAN

(An Episode from Solomon Ibn Verga's "Shebet Yehudah," 16th century)

"I know full well what Thou hast done to me:
Like Satan Thou hast tempted me, O Lord,
And waited hopeful I would blaspheme Thee
And cursing die by man and God abhorred.

'Twas Thou who spurred inquisitor and king
To scourge my people from their native land,
Who sent a plague on ship and then didst fling
A piteous remnant on this barren strand.

With thirst and hunger Thy Dark Angel came
And slew my suffering comrades one by one;
My wife, the darling of my youth—Oh, shame;—
Thy Swordsman smote beneath the raging sun.

We struggled on, my little boys and I;
I bore them in my arms, of sense bereft.
And when at last I woke—did'st hear my cry?—
My sons lay silent. I alone was left.

O Lord of all the Universe, I know
Thy true design toward me, a fragile wraith;
Thou triest me by hurling blow on blow
That I may spurn rebelliously my faith.

But this I say 'mid agony to Thee:
Whate'er Thy Will in Heaven may ordain,
Whate'er Thou brought'st and yet wilt bring to me,
I swear defiance! It will be in vain!

Behold this earth and grass shall shield my dead;
I build these mounds. I venture forth again!
I sanctify Thy Name! I lift my head!
A Jew I am; a Jew I shall remain."

Thoughts About the Future of Christianity and Judaism:

A CHRISTIAN VIEWS RECONSTRUCTIONISM

By FRANKLIN H. LITTELL

In the preceding issue of THE RECONSTRUCTIONIST, *we published the first part of Dr. Littell's article which discussed the principle of "Voluntarism vs. Authoritarianism in the Religious Community." It drew an interesting analogy between the Reconstructionist effort to reorganize Jewish life on the basis of a voluntarist community free from dogmatic authoritarianism and efforts within Protestantism that were similarly motivated, particularly as exemplified in the Anabaptist movement. In the present and concluding installment, Dr. Littell discusses the problem of discipline in a voluntarist community and its relation to the concept of universal brotherhood. In that connection he makes some critical observations on the Reconstructionist conception of the organic relation of Jewish religion to the peoplehood of Israel. In a forthcoming issue, Mordecai M. Kaplan will reply to Professor Littell's critique.*

PART II. COVENANTAL PEOPLEHOOD AND THE UNIVERSAL DREAM

THERE are those in the commonwealth who dream romantically of "Christian America"—a Golden Age of the faith from which we have unhappily fallen. This is the theme of such reactionary organizations as Christian Mobilization, Inc., and the Christian American Association. "America Back to God!" As is frequently the case in primitivist manifestations, a closer inspection of the age in question dispels the illusion.

Religious Discipline in the American Situation

The westward movement on the American frontier is very concrete evidence of the way in which Christianity spread in the nineteenth century, and especially in Protestantism's Left Wing. By the best figures available, in 1790 about 5 per cent of the population belonged to the churches; in 1800—6.9 per cent, in 1850—15.5 per cent, in 1900—35.7 per cent, in 1910—43.4 per cent.[31] By the 1926 federal census about 50 per cent held membership, and a recent issue of the *Information Service* of the Federal Council of Churches would indicate that the astonishing growth has continued: in the years 1926-1943/44, church membership increased 32.8 per cent, while the number of buildings increased only 9.3 per cent and the general population grew 17.9 per cent.[32] The numbers involved would clearly indicate that the movement is not declining, as often claimed; on the contrary the century of revivalism and mass movement into the Church has few parallel periods in history. American Jewry has also increased notably in the last century chiefly by population growth and by immigration. In the decade, 1926-36, the growth reported was 13.7 per cent.

By reason of recent cruel events, America is now the center of world Jewry, in population and in strength. Likewise America has become the center of world Christianity. We cannot reasonably argue that America has "fallen away" religiously. Rather, the manifest weaknesses of the churches and synagogues are due to the newness of the situation in which Christians and Jews find themselves: *for the first time in history the religious discipline of millions of people is exclusively a matter of internal decision.* And the price

[31] Latourette, Kenneth Scott, A Historian Looks Ahead; The Future of Christianity in the Light of Its Past," IV, 177.

[32] XXIV. *Information Service* (December 1945), 42.

his historical transition is that for millions of "new Christians," at least, membership is very cheaply held. It will take ome decades of vigorous lay education o bring congregations from the ABC's f the faith to a full life in the Lord.

There are various levels of religious liscipline, and at some points Christians nd Jews have a different situation. In the irst place, recent studies would indicate hat there is a real difference between the wo faiths in attention to religious duties. A survey conducted by National Opinion Research Center, University of Denver, ndicates that when Americans tell how often they attend religious services, 64 per cent say they go to church at least once a month; 42 per cent say they attend at least once a week. Among these, the most regular church-goers are Roman Catholics: 69 per cent say they attend at least once a week. Only 36 per cent of the Protestants and 9 per cent of the Jews do as well. When the comparison is made on the basis of attendance at least once a month the figures run. Roman Catholics—31 per cent; Protestants—62 per cent; Jews—24 per cent.[33] Since attendance at religious services is perhaps the most universally recognized of religious duties, this would seem to indicate that Jews in America have slumped considerably at this point. There is, of course, an economic factor at work; nevertheless, the observation of Jewish commentators seems to be that there has been a marked decline from the standards of Sabbath observance of two generations ago.

Another level which we should consider in estimating the strength of the religious community is the measure of ethical discipline which the community and its authorities are able to enforce. In this area, both Protestant and Jewish groups have suffered heavily. (Roman Catholic discipline does not fit within the democratic pattern which we are discussing.) A letter published in *The Christian Century* a few months ago made this point and went on:

> "The recent 'extended explanation' which Senators Bilbo and Eastland of Mississippi offered in opposition to FEPC prompts me to offer a suggestion. The church ought to have sufficient ethical sensitiveness and power to reprimand or to remove from membership persons whose ideas and actions are totally contrary to Christian standards. In some congregations people who drink, commit adultery, or are divorced, suffer some penalties for their conduct. A more significant Christian ethic would be to somehow penalize men like Bilbo and Eastland and disavow the ideas which they expressed on the floor of the Senate on June 27, 28 and 29." [34]

It was a similar ethical alertness which first brought *The Reconstructionist* to my attention. In the issue of December 15, 1944,[35] a fine editorial, *"Hillul Hashem,"* commented bitingly upon the fact that of 37 meat processing concerns being prosecuted in New York City at that time for OPA violations, more than 10 were leading producers and distributors of Kosher meat products. After pointing out that the offense was committed by non-Jews as well, the editor pressed on to the real heart of the matter:

> "A *hillul hashem* has been committed. Judaism has been disgraced by Jews, who should have felt morally bound to reflect honor upon it. The whole purpose of *kashrut,* which is

[33] V. *Opinion News* (December 25, 1945), 13:1-2.

[34] LXII. *The Christian Century* (July 18, 1945), 29:840.

[35] X. *The Reconstructionist* (December 15, 1944), 16:5-6.

to invest even the choice and preparation of food with sanctifying religious associations, is defeated when *kashrut* is associated with the violation of a just law. . . .

"The incident is not only shameful in itself; it is part of a disgraceful situation of much wider scope—the impotence of Jewish religious institutions to raise the ethical behavior of Jews to the level demanded by traditional Jewish standards of integrity and decency. To what is that impotence due? It is clearly a consequence of the chaotic state of Jewish communal organization, which prevents Jewry from applying any social sanctions to enforce its standards of conduct."

At this point the Reconstructionist Movement makes, in my judgment, one of its major contributions. It represents an effort of concerned persons, in an area where alert Christians are also deeply disturbed, and where some of the most significant work is being done in religious life today: the re-working of the ideology and practice of religious Community.

An indispensable prerequisite to voluntary religious association is the dedication of members of the congregation to the practice of democratic discipline. There is *no quarrel between totalitarians and democrats as to the necessity of discipline; the quarrel is in regard to the way in which the pattern of discipline is fashioned.* As believers in freedom we have no brief for the religious anarchist who, in the name of an indefinable "conscience," asserts the "right" to neglect the needs and brotherly admonition of his fellows. Rather we maintain that a responsible people will, under God and in compact with one another, strive to fashion a collective life which will give honor to the name they carry.

In What Sense Are the Jews To Be a "People"?

At this point I find myself most at odds with Reconstructionism, and disturbed by the implications of the philosophy associated with it. The pattern of adjustment is clearly embraced, for now Jews "have to live as an integral part of the State," whereas they have for centuries lived as a State-wthin-a-State (isopolity). In a pluralistic society which clearly understands itself this might be possible at not too great a price, although it is quite out of the question if major social institutions are hostile to the values represented by the religious community. But even in a rather favorable situation, such as enjoyed in the United States, how unrestrained is the adjustment to be? What are its outer borders, and where does the Jewish community tighten its discipline in resistance? But the argument is carried even further:

> *"The political pattern to which it is important to have our status as a group conform must be the one that is likely to remain permanent in this country."* [36]

When the extent to which the governance of our society has come to be an unbaptized alliance of mass hypnotism and special pleading is recalled, a religious community which looks to the honor of its high calling may well hesitate to commit itself so irretrievably. If there are special reasons why Jews ought not to pit themselves alone against the powers that be—prudential reasons which should not weigh conclusively with the sons of the prophets—then the answer may be in a closer alliance with those Christian groups which have theological and ethical integrity and are conscious of the tension between the ways of God and the ways

[36] Kaplan, Mordecai M., "How to Envisage Jewish Community," XII. *The Reconstructionist* (May 3, 1946), 6:9-15, 14.

of men. If this country moves down the broad avenue of capitalist expansion abroad and totalitarian politics at home, will American Jews—barring an accompanying rise of anti-Semitism—accommodate, or will the tension be heightened in principle between their community and society at large? A naturalistic philosophy, in which the basic meaning of Jewish life is found in terms of historical adjustments and "skillful social enginering," does not give an encouraging answer to that question.

The Churches of the Resistance afford a body of evidence which may further enlighten us on this matter. The painful fact is—and it cannot be obscured, but must be faced frankly—that the German Christians were the theological liberals, those among whom doctrinal adjustment had been carried to its rational ultimate. The man who more than any other fashioned the ideology and tactic of resistance was Karl Barth, in whose writings shone through the pure light of the faith of the Reformation; Barth was then, and is to this day, termed a fool and an extremist by the wise and disputers (I. *Corinthians* 1:20). Professor J. L. Hromadka, Czech patriot and theologian, has rightly placed the champions of reasonable religion:

> "The liberal theology in Germany and in her orbit utterly failed. It was willing to compromise on the essential points of divine law and of 'the law of nature'; to dispose of the Old Testament and to accept the law of the Nordic race instead; and to replace the 'Jewish' law of the Old Testament by the autonomous law of each race and nation respectively. It made all the necessary preparation for the 'Germanization of Christianity' and for a racial Church." [37]

[37] *Doom and Resurrection* (Madrus House, 1945), Richmond, Va., p. 102.

The God of History has in our time validated the faith of the Confessional groups in Switzerland, in Holland, in Norway and in Germany itself. When the Third Reich began to insist upon the enforcement of the Nüremberg laws within the church, those who viewed the Old Testament as Jewish *Volksgeist* and fable were already prepared to substitute the Teutonic folklore as a German *Alttestament*. But the orthodox, of whom Pastor Martin Niemöller was a staunch partisan, early proclaimed in ringing terms (Barmen, 1935):

> "This so-called national synod of Berlin and its decisions and deliberations are all invalid according to principles of ecclesiastical law. Whoever complies is (therefore) breaking the constitution and violating the laws of the church. The Reich church government despises the simple fundamentals of law and justice. . . . It is devoid of the brotherly love made obligatory by the Holy Scriptures. Therefore it forsakes the fundamentals of the Reformation church built upon the Gospel. . . . He who consciously breaks laws which it is his personal duty to defend has foregone the right to expect obedience. Obedience to this church government is disobedience to God." [38]

From the Netherlands we are given the testimony of a young Christian marytr, who died in concentration camp. An official high in the Hague, he assembled his colleagues in July, 1940, and addressed them as follows:

> "I find it necessary, my dear colleagues, to explain to you in a few words why some days ago I handed

[38] Leiper, Henry Smith, "From Pulpit to Prison"; appendix to Martin Niemöller's *From U-Boat to Pulpit*, (Willett, Clark & Co., 1937), Chicago & New York. p. 205.

in my resignation from the position of General Secretary. I learnt at that moment that the 'Aryan paragraph' was soon to be introduced. In consequence it will in the future be necessary at every staff nomination to enquire whether the person in question is of Jewish ancestry. For this reason I am forced to hand in my resignation. For, as a confessing Christian and as a Dutchman, I could not ask anyone this question. It is against the deepest foundations of our faith in Jesus Christ, in whom God reveals Himself to all men and before whom all men are equal, to prefer one man to another because he belongs to a certain race or a certain nationality. And more than that: the fact that the Jewish people is declared to be inferior contradicts the Word of God, for it has pleased God, in His marvelous and unfathomable mercy, to give redemption to all peoples and races through Jesus Christ who came from the midst of the Jewish people. Every rejection of the Jewish people is therefore a rejection of Jesus Christ.

"Moreover, I think it is my duty to act thus as a Dutchman, since I am convinced that the Gospel has become inseparably intertwined with the life of our people ever since our fight for freedom under William of Orange, and that therefore this attitude to the Jewish people has become common heritage also with Dutchmen who are no professing Christians.

"And finally I know through faith that, above all fighting and strife and struggle, the Gospel of Jesus Christ speaks personally in the same way to every human being of whatever race and nation, and therefore I cannot, holding this faith, distinguish between friend or enemy, whether he be Dutch, German or Jew. For all need the mercy and forgiveness of Jesus Christ, every human being needs it, as I myself also can only live and die through grace.

"What my future will be I know as little as any of you can know, but no one need be troubled for this reason, because I know that when my strength gives way I may expect all strength from Him who does not leave man even in his greatest need.

"Therefore I wish to close by reading to you the 23rd Psalm in which many centuries ago the Jewish seer gave voice to his unshakable faith in God." [39]

I cite this at length because it states so beautifully and courageously the Confessional ground of opposition to anti-Semitism. In a Pastoral Letter of 1943 we find an equally concrete statement:

> "The first and decisive thing which has to be said about the relationship between the Christian faith and National Socialism is this: National Socialism confesses a god other than the God of the Holy Scriptures; it seeks a salvation other than the Salvation through Jesus Christ, and it takes practical form in a life of faith which is the absolute *opposite* of the life born from faith in Jesus Christ through the Holy Spirit." [40]

Regarding this testimony of spiritual and practical resistance as very real evidence of where God has been at work in the affairs of men, the same God to whom religious Jews look for the Author and Interpreter of History, I read with

[39] Hooft, W. A. Visser 't, *ed., The Struggle of the Dutch Church,* (American Committee for the World Council of Churches, 1945) N. Y., pp. 16-17.

[40] *Ibid.,* p. 63.

ismay a discussion of "The Folk Aspect f the Jewish Religion."

"To accept folk religion will be to realize the truth that the basis of individuality and character is supplied not by the world at large with its multitudinous culture, but by the section of mankind which constitutes one's particular folk."

". . . a religion, which is the soul or self-consciousness of a particular folk, performs some of the strangest antics when it is forced upon or adopted by another folk." [41]

lot only is the above position particularistic to a point dangerous to true universalism, but it affords no proper safeuards to the demonic thrust of racialism. re we really prepared to embrace the roposal that the peoplehood of the Jews mere Semitism? The highest form of eligious universalism has cut across the nes of *Volksgeist,* and produced what n eminent sociologist calls a new historial form of the primary group:

"A new type of grouping appears which, though current throughout the history of civilization, has not always been adequately recognized. The feeling of solidarity developing in these new units is to a certain extent revolutionary. . . . This new form of grouping is characterized by the concept of relationship as spiritual fatherhood and spiritual brotherhood." [42]

nly a Judaism which is so thoroughly rapped up in the hope of *Isaiah* 11:12 nat it has forgotten the great vision of *eutero-Isaiah* 56:1-8 can rest content ith the particularism of a folk religion.[43]

As a confessing Christian, I understand that the covenantal life which is the essential factor in religious voluntarism began in the promise to Abraham, the father of nations (*Genesis* 17:1ff), and is fulfilled in the Living Word "written not with ink but with the Spirit of the Living God, not on tablets of stone but on tablets of the human heart" (II. *Corinthians* 3:3). And again, in *Jeremiah* 31:31-34, (*Hebrews* 8:8-12):

"A day comes, the Eternal promises,
When I make a fresh compact with all Israel—
not like the compact I once made with their fathers,
the day I took them by the hand
to bring them out of Egypt's land,

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[41] Kaplan, Mordecai M., Judaism As a ivilization," p. 342.

[42] Wach, Joachim, *op. cit.,* p. 110.

[43] 11:12—
"He will give the signal to the nations,
and gather the outcasts of Israel,
Collecting the scattered of Judah
from the four corners of the earth."

56:1-8—
"This is the word of the Eternal:
'Hold to religion and do what is right,
For my deliverance is at hand,
My triumph will soon be in sight.
Happy the man who does my bidding,
happy the mortal who holds to it.
who keeps the Sabbath and profanes it not,
who keeps his hand off any evil deed!
Let not your foreigner say,
'The Eternal will excommunicate me';
let not your eunuchs say,
'Ah, we are but a barren tree.'
For this is the Eternal's word:
eunuchs who keep my sabbaths,
who choose what I approve,
and hold fast to my compact,
theirs is a monument within my temple
nobler than any sons or daughters,
a memorial from myself
that never shall be moved.
Foreigners who join the Eternal,
to worship him and love him,
serving him, men and women,
keeping the Sabbath unprofaned,
them will I bring to my sacred hill,
and make them joyful in my house of prayer;
their offerings and sacrifices
shall be accepted on my altar there;
my temple shall be called a house
of prayer for every nation.
This is what the Lord the Eternal says,
who gathers Israel's outcasts in;
I will yet gather others in,
besids those I have gathered."

the compact that they broke,
till I had to reject them.
No, this is the compact I make with
Israel in the end;
I will put my law within them, and
write it on their hearts;
and I will be God to them, and they
to me a people;
no longer shall they have to teach
their fellows, each instructing each,
how to know the Eternal; for they all
shall know Me, both the great and
small;
for I will pardon their offences,
their sins I never will recall."

The Hebrew-Christian world view is the record of a Messiah-people, in whose life is the meaning of history.[44] In the splendor of the outward reach, to the extent that all nations gather about the hill of the Lord and do His will, we enter into the fullness of time and our individual lives have worth.

The doctrine of divine election/special mission is dialectically related to the universalist dream.[45] May it be significant that both are being abandoned by some Jewish teachers at the same time? Is there tragic import in the fact that precisely in the historical moment when Christianity is becoming most vitally conscious of its life as an ecumenical people, Judaism is pointing exclusively toward a particularistic pattern? *Is the globe to be the stage for the Christian drama, and one nation—Palestine—the focus for a Judaism reduced to folk religion?*

REALITIES AND VALUES

(*Continued from Page* 9)

in organizing democratic life in the school and community.

Leading educators in the field of psychiatry, literature, art, sociology and other subjects will participate and consultants will be provided representing the Protestant, Catholic and Jewish faiths.

There are great possibilities in a sound educational approach to problems of group relations. Certainly, without reeducation the improvement of Jewish-Gentile and Negro-White relations, particularly in the South, would be virtually hopeless. We commend the NCCJ for undertaking this project and hope it will bear fruit.

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[44] Black, Matthew, "The Covenant of People," LVII. *The Expository Times* (July, 1946), 10:277-78. Contrast Kaplan, Mordecai M., "The Chosen People Idea An Anachronism," XI. *The Reconstructionist* (January 11, 1946), 17: 13-20. ". . . the traditional formula concerning Israel's divine election is objectionable. Rationally it has no place in a universe of discourse from which belief in the supernatural revelation of religious truth is excluded." Naturalistic particularism is even more explicit in Dr. Kaplan's "The Truth About Reconstructionism," I. *Commentary* (December, 1945), 2:50-59. ". . . the various religions must renounce their exaggerated pretensions to being the sole possessors of the key to human salvation. Each must recognize and acknowledge that the others are equally ways of salvation for their adherents, that each in its *particular* way seeks to embody ideals that are of universal validity but can best be realized for each group in relation to the culture, traits and social institutions resulting from its own collective experience. For the Jews, this conception involves the abandonment of the idea of Israel as God's chosen people. . . ." p. 59. In *Judaism As a Civilization,* Dr. Kaplan quotes E. Eustace Haydon: " 'Over all the world today the leaders of the great religions are thinking the same thoughts and turning their faces toward the same ideas. . . . They realize now that no one race or religion can save the world. Since religion is a way of life and all races are now entangled in the maze of common problems, the realization of a world made hospitable to the higher values must be the result of the united labors of all the religions of mankind.' " p. 124. Did this vision of a New Age of the Spirit prove a sufficient balance against the very concrete and insistent demands of a Teutonic folk-religion? Dr. Haydon wrote in 1929!

[45] Bamberger, Bernard J., "Are the Jews a Chosen People?", XI. *The Reconstructionist* (December 28, 1945), 16:16-19. "If few Jews today desire proselytes, it is because their missionary zeal, so long suppressed, has become atrophied." p. 18.

Random Thoughts

THERE are three kinds of Jews.

There are Jews who say with the Psalmst, "I shall not die but live."

There are Jews who are "tired of livin' nd afeared of dying'."

And there are Jews who apologize for eing "so unconscionably long a-dying."

* * *

There would be nothing wrong with ammon, or the spirit of money, if it ere not capitalized, or spelled with a apital "M."

All our troubles with mammon arise rom our raising it to the status of a god.

The apotheosis of mammon has made the measure of all human values.

It cuts across such values as race, color nd creed.

It destroys old castes and creates new nes.

It has put an end to feudalism, but it as also created a new class of "robber arons."

It has made democracy possible, but it as made snobocracy more actual than ver.

* * *

One does not have to be a bug to be an xpert entomologist, nor a drunkard to rite a treatise on alcoholism.

* * *

The Gaon of Wilna remarked, "I am rprised at the Almighty that He should ave deemed it necessary, to promise eavenly reward for the study of Torah. s not the great delight which its study ffords enough of a reward?"

* * *

Nothing could describe the character f a true prophet more accurately than what Chesterton said about Swift: "He hated his perverse generation enough to want to change it, and yet loved it enough to think it worth changing."

* * *

As a result of the tendency of people to become movie-minded, they are likely to see life in one of the following two ways:

Some will see life as a *movie theatre*, with Persian tapestries and winding staircases, up and down which smartly dressed men and women amble gracefully.

Others will see life as a *movie studio*, with make-believe streets, lined by all manner of make-believe houses, in which actors taking part in make-believe scenes are being photographed by cameras on huge cranes which are moved about by swarms of workers.

* * *

Ancient peoples projected their favorite occupation onto heaven. What the happy hunting grounds were for the American Indian, the "*mesivta d'rekia*" or heavenly academy was for the Jews.

* * *

Though we Jews are a people old in years, we are still a growing people.

An adolescent can't avoid becoming a man by wearing short pants.

The doctrine of chosenness means short pants for a mature people.

* * *

In vain are all attempts to compass the multiplicity of living in the simplicity of a proposition.

* * *

Hancock Park at Los Angeles has a number of pits of oil, tar and gas, where some years ago thousands of fossil re-

mains of various animal species were found, most of them now entirely extinct in that region, such as lions, camels, elephants and apes. Those animals were apparently trapped in the pits and met their death either struggling against the slime or with one another for the carcasses of the victims.

The name given to that entire chain of pits is "The Death Trap of the Ages."

Both men and empires would do well to heed the warning implied in that name.

The oil and gas pits to which they look for wealth and dominion might prove to be their death trap.

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People who never live down some extraordinary achievement seldom live up to their promise.

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So long as the only political alternatives are isolationism and imperialism, the UN is operating in a vacuum.

* * *

If you labor under a sense of guilt, you are a prospect for a psychiatrist.

If you indulge in a sense of complacency the preacher will get after you.

* * *

Each industrial empire is a holding company for a large slice of some political empire.

* * *

The demonic furies in the human soul need the courage of numbers provided by mobs to wreak their worst.

* * *

Selfish people are ever busy running away from themselves.

That is why they refuse to pay attention to anything or anybody that might stop them; they are afraid their selves might catch up with them and call them to account.

* * *

Having dropped the atomic bomb on Hiroshima without a previous warning to the Japanese by means of a convincing demonstration of its destructive power seems to be developing a guilt feeling which the American people is trying to suppress.

That fact should be dealt with betimes by all the available techniques of social analysis and re-education.

Otherwise God knows what the consequence might be to all the potential scapegoats within reach, beginning with the familiar scapegoat number one.

* * *

Expecting society to utilize the education of the young as a means of social improvement is like expecting a man to raise himself by his own bootstraps.

Yet that is the only kind of levitation by which mankind will ultimately have to be lifted out of the morass of its own follies and stupidities.

In the language of religion, such levitation is described as divine grace.

What divine grace can accomplish we are told by the ancient Prophet Joel is the following:

"Then shall it be that I pour out my spirit on all:
Your sons and daughters shall be inspired,
Your old men shall dream dreams,
Your young men shall see visions."

* * *

Jewish religion identifies God primarily as the redeemer from human bondage. That is because for Jewish religion man is essentially a free will and only secondarily an immortal soul.

Christian religion identifies God primarily as the savior from death. That is because to Christian religion man is essentially an immortal soul and only secondarily a free will.

M. M. K.